

The Brooklyn Jewish Center Review

An Exhibit of Paramount Importance

The Home Boy Who Made Good

A Nazi Who's Who

Cyrus Adler - On His Seventieth
Anniversary

Biography of a Jewish Community

Sholom Asch

In The Personal Column

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AN EXHIBIT of PARAMOUNT IMPORTANCE

(The following article is reprinted from the English section of Amerikas Deutsche Post, a Nazi bi-weekly published in New York. The statements of the Nazi leaders in Germany have become familiar to us through the reports of the press correspondents, but in this newspaper, for the first time, has the American Jew had the opportunity of reading the actual text of Nazi writings about Jews. Amerikas Deutsche Post is published at 143-06 91st Avenue, Jamaica, New York. An advertisement in it states significantly that the paper "may be secured in bulk at the rate of \$4 a hundred copies." It need hardly be pointed out that the reason for buying the paper in bulk is to distribute it to the American people as propaganda.)

AN APPEAL TO OUR AMERICAN FRIENDS

International Jewry has declared a boycott against Germany. The purpose of this most unwarranted, malicious propaganda campaign of falsehood and hatred is to discredit the liberated, national-socialistic Germany in the eyes of the world and to break a noble Aryan movement which had the courage to lay bare the destructive plans of Jewish ambition, thereby saving an Aryan country from utter ruin and freeing a nation in time from the deadly grasp of Bolshevism and international, radical Jewry.

Today the Jewish boycott propaganda is directed against Germany. Tomorrow it may be directed against America, England, Holland, Switzerland or the Scandinavian countries, for any nation which dares to free itself from the loathsome burden of Jewish domination, will be made the butt of the slander and blockade propaganda of the "chosen people."

The Jewish-American boycott against Germany is not in the interest of America. International Jewry launched

this boycott for the purpose of showing the world the power of Judah, in order to discourage other Hebrew-enslaved nations in their pitiful attempts toward liberation, and for the purpose of clearing the way for the promised all-Jewish rule and Bolshevism.

American Jews have no right to interfere in internal German affairs by declaring a slanderous boycott against Germany, for the measures taken do not concern the Jews outside of Germany. These rightful measures were effected by the will and desire of a united Aryan people for the protection of their country against the unbearable control of German affairs by a minority of an alien race of parasites and against a communistic revolt of slaughter and destruction.

We condemn the systematic defamation of the German people as practised by American Jews. We protest against it, and, for the sake of our much valued German-American friendship, fair play and good will, we appeal to all impartial, fair-minded Americans to realize the fairness of our protest actions against the Jewish slander and boycott campaigns.

Express your sympathies with the German movement of liberation, condemn this continuous unfair Jewish interference, this malicious peace-disturbing anti-German propaganda and this Jewish trade war against Aryan Germany.

Do not let yourself be instigated by Jews not to buy German made goods, not to use German ships if going abroad or not to visit Germany. Show that you are not under the influence or domination of people that have nothing in common with you, your sense of fair play and your justice.

New Germany wishes to be friendly to America and to

(Continued on next Page)

you. But American Jews do their worst to defame this friendly gesture, and they are determined to destroy for their own benefit the good will that is predominant between America and Germany. We fight tirelessly against these evil machinations, but we need your help. It now depends upon you to see to it that the understanding between America and Germany is not to be disrupted.

The ruthless Jewish campaign of slander and boycott against Germany forced us to come to the defense of a rightful cause, and in consequence *we have declared our*

anti-boycott against international Jewry.

Conceited, boasting Jüdah dared openly to declare war on an Aryan nation.

We accept this insolent challenge for our kind and—we will win!

Oscar C. Pfau,
Comm. "Germanisher Bund"
German Alliance,
Chicago, Ill.

REQUIRED READING

"*The Christian-Jewish Tragedy*", by Conrad Henry Mochlman, Ph.D., D.D. *The Printing House of Leo Hart, Rochester, N. Y.*

THIS is a book for which Jews and liberal Christians were waiting a long time, and that will now be welcomed by every thoughtful reader. It is written by a fine scholar, a Professor of History of Christianity in the Colgate-Rochester Divinity School. It is a study of two thousand years of Christian prejudice against the Jew and an appeal from a Christian to fellow Christians for a change of heart, for repentance of a two thousand year wrong. It is a courageous as well as a scholarly study of the attitude of Christianity toward the Jew. The author tells the whole purpose in the opening sentence of the Preface: "Some Christian had to write this book. An apology to Judaism on the part of Christianity has long been overdue." Again, "The relation between Christianity and Judaism during the last nineteen centuries is an ethical problem which twentieth century Christianity can no longer afford to ignore."

He brings the full weight of scholarly research to prove that even recent historical Christian scholarship has com-

pletely reversed the teachings which are commonly taught in Christian Sunday Schools with regard to Christianity's attitude toward the Jew. To quote our author again, "The teachings of Jesus demand that modern Christians acknowledge them and make a confession of sin because of the thousands and thousands of unjust statements found in their literature, as well as for the revenge in many forms taken upon Judaism."

The titles of a few of the chapters will give some idea of the contents and trend of this most interesting volume: "Christianity's Book of Shame", "Christianity's Debt to Judaism", "Christian Interpretations of Judaism", "The Critics Look at the Gospel".

In these trying days, when in Germany especially the Christian Church is being forced to become an ally of the devilish work of its barbaric rulers, it is good to read such a work from the pen of a true Christian. The reviewer hopes that many of our Center members will read and study this volume, and that they will endeavor to have their Christian friends read and study it. It is in such books that we can find hope of a better day to come in what to this day was the tragic relationship between Christian and Jew.

—Israel H. Levinthal

FODDER FOR THE WASTE BASKET

THE "American Hebrew" recently sent to a number of synagogues and other Jewish institutions copies of the following letter which it had received from an unknown person:

"Some of your temples are to be blown up within the next 3 weeks. You Jews are going to have a harder time here than those in Germany. The Jew is a menace to any country they settle in. Within the next five years you will go through hell. 73pc of the arrests are Jews. 98pc of the Reds are Jews. 84pc of the racketeers are Jews. Watch and wait for the cry—'Deport the

Jew.' They have no place in American life.

Geo. B. Prescott."

The letter was handed over to the police, and newspapers published items about it.

It would seem that such moronic vaporings should be deposited in the wastepaper basket on receipt. Giving them circulation and raising excitement over them, only serves to instil risky thoughts into receptive minds. It is bad enough to cope with pernicious statements coming from important sources without bringing such trivia to public attention.

A NAZI WHO'S WHO

T HIS list of prominent Nazi leaders was prepared for the "Review" from material gathered by the London "Daily Mirror" and the London "Sunday Referee". The names are printed in the order of their importance in the Hitler government.

Adolf Hitler: The many unpalatable rumors about him have not been substantiated, with the exception that two young girl friends committed suicide.

Hermann Goering: A morphine addict. Those in his intimate circle say that he needs an injection of the drug every two hours, and when under its influence he will promise anything—a characteristic reaction to morphine—but that the strength of the promises subsides as the drug's potency wears off. Reports have been published that Goering was confined in a Swedish nursing home by the police to prevent him from committing suicide.

Joseph Goebels: A crippled man whose fanatical zest obviously issues from a striving to compensate his handicap by dictatorial power. He was first an ally of the Strasser brothers against Hitler, then betrayed them.

Ernest Roehm, Chief of Staff of the Nazi Storm Troops: Dossier 187 D 98-25, of hearings in the Berlin General Court, establishes that in January, 1925, a complainant, merely identified as "Hitler-Nazi leader in Berlin," caused the arrest of a young man of seventeen named Hermann Siegesmund, for theft. The case was heard in camera and the youth convicted. But when he appealed the record was forced into the open, and Siegesmund's testimony was found to contain a detailed account of Roehm's attempt to lead him into a criminal practice.

Two years ago German newspapers published letters written by Roehm to a friend. The text of the correspondence was depraved and obscene. Roehm charged that the letters were forgeries and brought the matter into court. But when the case began he withdrew his charge, leaving the implication that the letters were genuine.

Minister of Education Rust: Was retired as a teacher three years ago, on his own application, as a sufferer from general paralysis. Now this man who has been certified as not in possession of all his faculties controls the education of the German youth, decides the cultural program of the country and rules who may or may not teach in the schools and universities.

Manfred von Killinger, Commander of the Storm Troops in Saxony: Was associated with those who murdered Erzberger and Rathenau. A political amnesty saved him from punishment.

In his book of war reminiscences, "Ernstes und Heiteres aus dem Putschleben," there is to be found this

example of the commander's behavior:

"I went into the guard-house. The men were abashed. A female is dragged in before me. The typical Swabian strumpet—short stringy hair, ragged clothes, impudent, voluptuous face, dark circles around her eyes.

"What's she been up to," I demand, and am answered. "I give a curt command. 'Horsewhipping, then kick her out.'"

Chief of Police Heines, of Breslau: When he was a member of the Black Reichswehr, in 1923, he killed a comrade. He was sentenced to death. He was saved by a commutation to life imprisonment and later freed by amnesty. With the help of three strong-arm men he assaulted, in the lobby of the Reichstag, the journalist who published the Roehm letters. When the Nazis appointed him to his present post he started a reign of terror against Jews and Marxists. It is said the record of his private life is unprintable.

Chief of Police Hinkler, of Altona: Was several times brought into court on charges, but was each time acquitted on the strength of the doctor's declaration that he was insane.

Kaufman, Member of Hamburg in the Reichstag: The Nazi Party's own tribunal confirmed charges that he forged documents, broke his word of honor, and perpetrated decoration swindles. But Hitler kept him among his leaders.

Gerhard Herman, Nazi Leader in Magdeburg: His resignation from the Reichswehr was accepted because, as a minor, his elder brother persuaded him to enlist in the French Foreign Legion, receiving the 800 gold marks paid by the French government for his service. Herman later deserted the Legion and when he returned to Germany he was arrested for selling German military secrets to the French and sentenced to five years in military prison.

Karl Wissler, Second in command of Storm Troops in Henefeld, Hessa: On February 2, 1932, he was found guilty by Fulda of selling military secrets to France and sentenced to a year in prison.

Karl Schneider, Leader of Nazi Troops in Heddersheim: Arrested on unprintable charges.

Paul and Martin Schwartz: Martin is adjutant of Troop III. He was sentenced to two months in jail in 1930 for assault while in uniform. His brother Paul was co-defendant and both men were taken to jail and fingerprinted. The records then established that Paul had served a sentence in 1927 for fraud and forgery.

Karl Schumacher, Leader of Troop VII, in Cologne: On December 1, 1925, he was given a jail sentence by the general Court of Cologne-Mulheim for burglary.

BIOGRAPHIES of JEWISH COMMUNITIES

PEEKSKILL

PEEKSKILL has a population of about 17,000 and the Jewish community consists of about 400.

How do these four hundred live? They have one synagogue and one Hebrew school, both of course in the same building. They are not concentrated, as Jews are in New York, and other large centres, but live in all parts of the city. Perhaps it should follow that their interest in Jewishness is proportionately weakened; and it does. The Jews in Peekskill have very little Jewish activity, in the sense of participating in movements or being keenly aware of Jewish problems.

The rabbi of the synagogue, a gentleman named Rosenthal, is also the Hebrew teacher, and his earnings from all sources are about \$45 a week. There is a cantor, who also officiates as the slaughterer. During high holy days the cantor-schochet makes way for an imported chazan, and he does so without professional resentment.

The synagogue is about thirty-five years old. Lately the congregation spent \$8,000 in remodelling it. Now it has a recreation hall in the basement, where such Jewish meetings and lectures as happen in Peekskill are held. Sometimes a speaker from some organization in New York wanders in, or a prominent Jewish citizen from a neighboring town is invited to make an address.

The social affairs of the community are all held in the basement, as are marriages, from which some revenue is expected. In all Jewish Peekskill, however, there have been only five marriages in the last two years, and none of these in the synagogue. In Bar Mitzvahs the synagogue is luckier. So far this year six were held.

The attendance at the synagogue is approximately twelve on Fridays and as high as three hundred on high holy days. Except for a few on the latter occasions there are seldom any young people in the institution.

There is a ladies aid, which attends to the needy. Their membership is about a hundred, and indicates again, that whatever one may not find in a Jewish community, there is always an effort made to take care of its poor. The chairlady of this society is Mrs. Samuel Pines, whose husband is a former president of the synagogue and the most prominent Jew in Peekskill. He was at one time a police magistrate.

A loan society is attached unofficially to the synagogue, of which the chairman is also the chairman of the congregation. This operates on a curious basis. No one can obtain a loan who is not a shareholder in the society, the loans are charged interest and the shareholders receive dividends. Since a man must first buy a share, at considerable cost, before he can make a loan, the loans must necessarily circulate within a closed circle.

Practically all Jews occupied in gainful work are in business for themselves, there being very few employees.

These however have a branch of the Workmen's Circle.

Of the business men nearly all are merchants. Of professionals there are six lawyers, four doctors and five dentists. Two Jews, Dr. Blumenkrantz and Dr. Lowey, are the most prominent medical men in Peekskill.

Money is scarce in the community chest, and the synagogue finds it hard to support its school. The outstanding complaint is that those in the community who have money "don't give up."

There is little social mixing of the races. At benefit affairs, however, which usually take the form of bridges—bridge being the chief recreation—the Jewish ladies are accustomed to inviting a number of gentile ladies, who invariably attend. Reciprocal favors are rendered by the Jewish ladies.

A Y.M.H.A., which meets every two weeks in a room, and a Jewish Masonic Lodge, named indigenously Dunderberg, completes the communal organization of the Peekskill Jews.

EPIGRAMS FROM THE HEBREW POETS

*My friend, speak only once, but listen twice,
This, I would have you know, is sound advice;
For God hath given you all your peers,
A single mouth, friend, but a pair of ears.*
—Palquera (1264)

*One day I observed a gray hair in my head;
I plucked it out, when it thus spoke to me:
"Thou mayest smile, if thou wilt, at thy treatment of me,
But a score of my friends will soon make mock of thee."*
—Jehudah Halevy (10—)

*My piteous plight oft makes me weep,
I cannot eat when I'm asleep.*
—Ben-Zeeb (1785)

THE HOME BOY WHO MADE GOOD

THE TALE OF HART, WHO GATHERED MUCH MOSS

By JOSEPH WOLFE

HOW does it feel to be the author of a revue which crowds in nightly more people than the theatre can hold? Which has received no end of praise from the members of the death-watch who go by the name of critics? Which will, by every sign and portent on Broadway, run a year, and which delivers to its parent, Mr. Moss Hart, each and every week a check inscribed with four figures?

And how does it feel to be an author like that three times over?

It feels very poorly. When the writer saw Mr. Hart in his penthouse-like apartment he was very depressed. He was talking to someone over the telephone and he said with a shade of bitterness: "I lead such an unglamorous life!"

Later Mr. Hart threw a long leg over a chair, drew his bushy eyebrows together, and in his beautifully modulated speech said that a successful production had a contrary effect on him; that it left him heavy-hearted and with a very depressed feeling. At such times his only joy and happiness was to go to a typewriter and work. It was a condition, he observed, which the average person would find difficult to understand; just as one would find it difficult to understand that the life he had led in the past three years had created in him what might be termed a chemical reaction. That is to say, his entire sensory system had been shifted to another scale, and what had formerly appealed to him now left him a little flat. To reach that stage, Mr. Hart said, one had to go through the round of professional activity, of meetings and parties that had fallen to his experience. When, for example, you met a George S. Kaufman and an Edna Ferber, and they accepted you as their friend, the impact of their minds upon your mind created a transformation. Your outlook became changed, your desires became changed. You reached a stage when—

AT this point Mr. Hart's colored butler reported a telephone call from Neysa McMein, the celebrated illustrator, and Mr. Hart ended his remark with:

"—when I would be very happy just to talk over a cup of coffee at Child's with a woman like Miss McMein."

"Hello, darling!" greeted Mr. Hart, and then learned that Miss McMein was inviting him to a week-end party. "I'm so glad you called me," he said. "I felt so depressed."

The truth is Mr. Hart is now in that state of elation which, to romantic souls, brings a feeling of melancholia. It is, as Mr. Hart pointed out, a feeling which few can understand, and, since he is no great sufferer through it, let us leave it alone and give a slight review of his remarkable flight to fame.

Moss Hart has turned out three "smashes" in three

seasons, a record extraordinary. He first had "Once in a Lifetime," on which George S. Kaufman collaborated, then came "Face the Music," to which Irving Berlin wrote the music, and now "As Thousands Cheer," with music also by Berlin. With the last piece, he said, his career as a writer of revues ends. "As Thousands Cheer" is the last of that type from his pen. His next work will be a serious play dealing with social conditions, and it will have a good deal of Jewish interest.

Hart came to the theatre by way of school recitations. In his early youth he was handicapped by an impediment in speech and a doctor advised, as a cure, that he be made to recite at public affairs. This advice was followed by his parents and Hart often found himself precipitated on a school stage to sink or swim. These were terrible ordeals, he recalls, but eventually they brought relief. The stammering disappeared and now there is no trace of it.

THESE experiences stimulated his inherent dramatic instincts, as did his job as secretary to the producer, Augustus Pitou, when he left school. He was with Pitou for eight years, during which time he wrote plays which the public never saw.

Following this job he became a social director in summer hotels. It was at one of these places, in Vermont, that he met Dr. Levinthal and Mr. Goldberg, who were greatly impressed with his popularity and his ability.

The Brooklyn Jewish Center was always faced with the problem of providing social entertainment for its varied membership. It was a difficult problem. Several men had tried to solve it, particularly Samuel Grossman, a poet and playwright who became the manager of the Yiddish Art Theatre and later came to a tragic end as a suicide. They were unsuccessful, and the Center administration was searching for an expert social director, one who was young, energetic, talented, lively, and who would plan gatherings, play the social host and generally promote the sociability that was badly lacking. Mr. Goldberg saw a good candidate for the post in Hart and invited him to take it.

Moss needed the job, and it was one that would leave his days free to write. He came to the Center and remained for two years. During this time he arranged functions like the annual Simchath Torah dinner, Thanksgiving and New Year's dinners, the Annual Membership dinner, the Mardi Gras, etc., etc. Most of his energies, however, were devoted to the formation and direction of the Center Players. His first production with this group was no less an ambitious work than "The Emperor Jones," in which he himself acted. This was followed by George Kelly's "The Show-Off" and a number of one-acters. His last production at the Center was in June, 1928, a satirical revue called "Americana," written mostly by himself. This was, according to those

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AN HEBRAIC TAMING of THE SHREW

A Tale from "The Prince and the Dervish"

By ABRAHAM IBN CHASDAI

(Abraham Ibn Chasdai lived in the early part of the thirteenth century, in Barcelona, where he is said to have been at the head of the Jewish community. He left behind him a work which has achieved notability among Hebrew scholars, "The Prince and the Dervish." This is a free Hebrew translation of an Arabic version of a Greek book. It has been translated into Latin, Spanish and Yiddish. The work is cast in the form of a framework into which is woven numerous stories, fables and proverbs. As Ibn Chasdai wrote it, much of the material of the book is taken from the Talmud and the Midrash.)

KING SOLOMON, to whom legend ascribes the knowledge of all languages, including those supposed to be spoken by animals, once gave an audience to a wealthy Jewish farmer, and received from him a costly present. To show his appreciation of the gift, the king offered to bestow upon the farmer any favour he might ask. But, to the king's surprise, the farmer asked the favor of being initiated by the king into the secret of understanding the language spoken by farm-yard animals. After some hesitation the king granted the farmer's request, impressing him, however, with the necessity of not divulging the secret to anybody else under penalty of immediate death.

Now it so happened that the farmer had a shrew for a wife, and, wishing to live in peace with her, allowed himself to be ruled by her in all domestic affairs. One day, while occupied in the farm-yard, he overheard a con-

versation between an ox and an ass, which amused him so much that he burst out laughing. At that moment his wife appeared, and insisted on being told the joke. He begged her not to press him to disclose a secret, on the keeping of which his very life depended. But she remained obdurate. Seeing that there was no way out of the difficulty, he told her that he would fulfill her desire in a few days, but that he had in the meantime to settle his worldly affairs, before going to meet his inevitable and premature death. To this she agreed. Next day, while again standing in the farm-yard, he heard his dog rebuking the cock for crowing as loudly as ever, though he was aware of his master's approaching death. But the cock said that since their master was a coward and a fool, he did not deserve to be pitied by anybody. 'Let him,' said the cock, 'take a lesson from me, and his life will certainly be saved. There are in the farm-yard a number of hens, who all obey me implicitly, as they know very well that any case of disobedience on their part would be attended with a well-deserved punishment. Now, our master has only *one* wife to deal with, and if he is idiotic enough to allow her to rule over him, he must bear the consequences.'

When the farmer heard the cock's wise remarks he regained courage, and presently meeting his wife, he told her that he refused to let her know his secret, and that he was fully determined to be and to remain the ruler in his own house from that time forward. These words had the desired effect, and from that day forth he lived with his wife in harmony and undisturbed peace.

THE LIFE of BIBLICAL WOMEN

By J. CHOTZNER

DURING the second period of Biblical history, from the settlement of the Israelites in Palestine to the rebuilding of the second Temple, a remarkable change occurred in the life, habits, and social standing of the Hebrew woman. The simplicity of manners which had characterized the first period gave place in course of time to luxurious living, the result of residing in large towns and in permanent dwelling-houses, and of closer social intercourse with men of their own and foreign nations. The females of the poorer and middle classes occupied the same room or rooms with their husbands; but the wives of the rich and nobles had a separate set of apartments for themselves, called *harem*, most probably derived from *hareem*, and akin to the modern *Harem*.

Yet the seclusion of women among the wealthy Hebrews was at that period much less strict than with the modern Mohammedans, or the ancient Persians and Greeks. As among the Greeks (Homer, *Odys.* i. 329-331), the Jewish females occupied the upper part of the house. But, while the former were not allowed to see

any one but their nearest relations, the latter moved about freely, and sometimes took an active part in public life. As instances of this may be mentioned Jephthah's daughter, Deborah, Jezebel, Athalia, Huldah, Esther, and Noadiah. Deborah and Hannah, as composers of excellent odes, have the honour of being the first poetesses in history. Women were also hired to chant doleful songs at the funerals of persons of high rank. Sometimes they were even employed to plead causes at the royal courts (2 Sam. xiv. 2; 1 Kings i. II). Then, again, there are instances of women who, by their bravery and oratorical powers, saved a whole town from destruction (Judges ix. 53; 2 Sam. xx. 18-23).

Their recreation consisted chiefly in paying visits to their relations and friends, on which occasions refreshments were served, and in attending public festivals. These were of frequent occurrence: religious celebrations, or weddings, when the women assembled in the streets to watch the gay procession of the guests, vintage festivals and harvest festivals where, amidst merriment and laughter, men and women danced to the strains of sweet music.

CYRUS ADLER

A STUDY OF A NOTABLE PERSONALITY

By DR. ISRAEL H. LEVINTHAL

IT is not an easy task, in the brief space of a magazine article, to give an adequate appraisal of Cyrus Adler, one of the unique figures in Jewish life today. His seventieth birthday anniversary, which was commemorated last month, brought forth expressions of praise and adulation from every part of the world, from Jews of varied religious views and philosophies—many of whom differ with Dr. Adler in his viewpoints and policies—but all agreed that he towers Saul-like above his brethren in those qualities that make for a real leadership.

The ancient Sages tell us that Abraham wore a medallion, on one side of which was the picture of an old man and on the other the image of a youth. Abraham, in their judgment, typified both of these aspects. When he was young in years he possessed the wisdom that usually comes with age, and when old in years he was still blessed with the enthusiasm, the vigor, the alertness that we associate with youth.

Of Doctor Adler, the same may be said. When he was yet a young man, an earnest student of Semitics and Archeology, his advice was sought from far and wide by those interested in problems of Jewish life. And now, at seventy, he displays the zest and vigor and the remarkable capacity for work that are usually the gifts of youth. With the poet of the Synagogue we can say to him: "They saw in thee both age and youth—age in the day of judgment, and youth in the day of battle."

Born and educated in America, he combines in himself the finest of the American traditions together with the finest and the noblest in Jewish traditions. In him we see realized the ideal as voiced by an ancient Sage: "the beauty of Japheth in the tents of Shem".

What is most remarkable about Doctor Adler is the variety of his interests. It is related that when his daughter, on entering school, was asked by the teacher her father's occupation, she replied: "President." He led more organizations than any other man we can think of. President of Dropsie College in Philadelphia, the Jewish Theological Seminary in New York, the American Jewish Committee; for many years the head of the American Jewish Historical Society, the Jewish Welfare Board, and the United Synagogue of America; chairman of the Publication Committee of the Jewish Publication Society; for several years the head of the Jewish Agency for Palestine—these are but a few in that long and remarkable record of leadership in Jewish movements and organizations.

BUT his interests are not confined to the limitations of Jewish life alone. He is the President of the Philadelphia Public Library, a member of the Philadelphia Board of Education, one of the leaders of the Boy Scout Movement in America. Only recently, at the dedication of the Schiff Memorial Reservation of the Boy Scouts of America, Dr. Adler was awarded the Silver

Buffalo, the highest honor that the Boy Scout Organization confers, for his outstanding services to this movement. With the Roman poet Terence he, too, can truly say: "Nothing that is human is foreign to me". And to all these interests he gave and gives of himself wholeheartedly, devotedly, selflessly.

Primarily the student, Doctor Adler approaches every Jewish problem with the attitude of the student—objective reasoning. He is not easily swayed by passion nor by uncontrolled emotion. That has been the principal cause of the differences that often arose between him and those sponsoring other policies and other methods. He prefers the slow but what seems to him to be the safer policies of reason in handling Jewish problems, than the hurried policies of emotion.

THERE are many who disagree with him, and the American Jewish Committee which he heads, in the methods to be adopted in combating the devilish deeds of Hitler in Germany. But even his bitterest opponent has to admit that what Doctor Adler did or proposed was actuated by the highest and purest of motives, by a passionate love for the Jewish people, and by an earnest desire to be of the greatest service to his brethren.

You have to meet Doctor Adler but once and you are immediately struck by the fact that you stand in the presence of an aristocrat—not the aristocrat in the ordinary conception of that term,—but an aristocrat of the spirit,—an aristocrat in the realm of learning and character. It is primarily because of this aristocracy that is his that he was enabled to win admirers from every walk of life in every part of the world.

It is because of this aristocracy, too, that he has no patience with sham or superficialities. He seems to sense the true worth of men behind their protestations and their shibboleth.

He has often been misjudged and misunderstood. He is not one of the masses, and does not resort to that type of leadership that attracts the masses. Men, therefore, assumed that he keeps himself aloof, that he disdains fellowship or counsel with the ordinary man. But that is not the fact. He is the most approachable of men, and eagerly listens to the tale that the most humble brings to him. But even with the mass, he prefers to influence them and to reach them through the appeal of reason rather than passion,—through the intellect rather than emotion.

Jewry and Judaism have been enriched by his life. And in this his seventieth anniversary, the Brooklyn Jewish Center joins world Jewry in acclaiming him and expressing to him our sincerest prayers that he may be blessed with life and health to continue to give of himself to his people and his faith *Ad Meah V'esrim Shonoh!*

In The Personal Column

By A. Z.

THOSE of you who have adored the golden voice of Nino Martini as it came flowing out of your loud speaker, will now be able to appreciate it all the more for knowing that he is one of us. Michael Gold, of the "Daily Worker," and a person of some literary note aside from this distinction, made the discovery. An inquiry from this department to the Columbia Broadcasting Company, over whose system Martini sings, said that the report was not true, and that he "was definitely not Jewish."

However, once having been tagged with the Mogen Dovid, we shall always have an especial interest in him, and so we will inform you that this really fine singer will make his debut at the Metropolitan Opera House late in December, as the Duke in "Rigoletto."

* * *

THE case of Eilshemius is one of the strangest in the art world. Eilshemius (needless to say he belongs to us) reached old age without achieving the recognition he was so positive should be his. He painted hundreds of canvases, so many that in time his house was stocked with them in every corner. When he had no money to buy canvas he painted on pieces of cardboard, on brown paper, on anything over which paint could be spread. But his productions found little appreciation. Even good critics looked at them and waved Eilshemius away tolerantly. They were strange, irrational pictures, and critics had seen too many of these artists who thought that by being eccentric they could attract attention.

So Eilshemius advanced to old age. He took to writing poetry, and these literary efforts found the same reception as his art works. And throughout all these years Eilshemius maintained stoutly that he was the greatest painter in the world. People began to laugh at him and thought him a crank. Then they decided he had what is called colloquially a screw loose. But nothing seemed to shake Eilshemius from his lifelong conviction. He was the foremost genius in art.

His studio was always open to visitors and he would show them some part of his huge collection. They looked, smiled, and went away to joke about his delusions. He was poor, and any visitor could have bought a stackful of the paintings at his own price. But no one wanted them.

He occasionally got his work into a gallery, for in these days one never knows, and art dealers have long ago discovered that taking chances sometimes brings profitable results. About two years ago the great French modernist painter, Henri Matisse, came to New York. All dealers fought for the opportunity of being host to him, and so it happened that he passed through the gallery where an Eilshemius hung, lonely and forgotten. Matisse, who had walked by the other paintings, stopped at this one, looked closely and then observed, "This is a good work."

What happened after that! Within a day all the art

critics in the city were apprised of Matisse's judgment and within another day Eilshemius, the crazy artist, was a celebrity.

Today the old man's pictures bring high prices; he is discussed and written about, and when a few weeks ago he exhibited a score of tiny sketches, done thirty years ago, the event was headlined on the art pages.

* * *

A PROPOS of the Joseph V. McKee article published fifteen years ago in the "Catholic World," which reads in many parts as though it were a product of modern Germany, this department has the story of a remark made by Jimmy Walker to a friend shortly before he resigned from the Mayoralty.

"When I go," he said, "racial tolerance in City Hall will go with me."

A GERMAN refugee, whose wife is an American, recently came to New York, and although he stated he would like to say all the hard things possible of Hitler, he was forced to admit that the facts first published in this country by the "Nation" and by Walter Winchell regarding certain alleged characteristics of the Chancellor, are wrong. Hitler is really in love with Winfred Wagner, the granddaughter of Richard Wagner.

If that is true, the affinity is in harmony with circumstances. Richard Wagner, despite his great genius as a composer, was one of Europe's prime anti-Semites.

* * *

DID you notice the abundance of Jewish minds in President Roosevelt's "Brain Trust?" In Germany Jews are being accused of having controlled the governmental brains. No such charge can ever be made here.

* * *

DONALD FLAMM can be used as a subject for a success story enacted in the midst of the depression.

Flamm, some years ago was a small music publisher. When radio came in he organized a broadcasting station which later became WMCA. It struggled along, like so many other little stations throughout the country, always hoping that something would happen. Nothing very much happened until the radio commission gave WMCA full time as a reward for the good entertainment value of its programs.

Even then, although this concession enabled it to sell time somewhat more easily, the big broadcasting chains swamped it, and its accounts were mostly local firms, a number of them Jewish, who broadcast in Yiddish.

Then came the great windfall. A group of New York millionaires decided to organize a third radio chain, and to use WMCA as the mother station. They approached Flamm and closed a contract with him whereby for the next three years he is to be paid \$150,000 a year as a nominal supervisor. At the end of the three years the group will either pay him three million dollars outright for the station, or turn it back to him.

Flamm is only about thirty-four years old.

Incidentally, it is reported that when the new owners took over the station they discharged all the Jews employed there except one announcer. On the Board of Directors is Al Smith.

SHOLOM ASCH

By MOYSHE OYVED

MOYSHE OYVED, whose real name is Edward Good, is a picturesque proprietor of a famous London antique shop, "Cameo Corner." The romantic jewels and art objects on display in his shop are a reflection of his poetic nature, and both man and his merchandise have attracted many of the world's famous. A portrait of his head was moulded by the great sculptor, Jacob Epstein. This sketch of Sholom Asch, which is particularly appropriate at this time because of the publication of this Yiddish author's notable book, "Three Cities," in English, is a typical example of Good's literary work.

IT was early on a Monday morning in March, 1922. One of the two doors of "Cameo Corner" was opened as wide as it could go, and there stood before my eyes a tall, broad-long-bony man, with big, warm eyes, heated up by the fiery end of a cigar which he held between his lips. His upper lip was covered with hair, with a little bald spot in the middle—there where the angel had given him a fillip. His lower lip and chin were completely clean-shaven.

I looked at him, and guessed that he was a wealthy Polish-German corn-merchant who wanted to buy a present of some sort.

No doubt he read my thoughts. He introduced himself to me: I am Lush." "Lush? Lush?" I repeated within myself. "Who can he be?"

It happens that I have a very dear friend of the name of Lush, and, in honor of that friend, I smiled intimately at the stranger.

But I soon realized that I had not heard him clearly, and that this was no other than Asch—the great, genial, lyrical Sholom Asch.

Five minutes later, we were already deep, deep in conversation, friendship and "spiritual kinship." (We were from the same district—the Kujawkies.) And he began to take on the appearance of an Oriental prince. In his eyes, I, of course, looked like a little brother-in-law of his, after whom he was just yearning.

As I have said, we began to fling presents at one another. I gave him an antique Hebrew amulet, which my highly-learned friend, the "Haham," Dr. Gaster, had wanted me to give him, or sell him. I had said to him: "No, I will never part with this amulet—never!" And he gave me an old silver mantle for the Scroll of the Law. I gave him amber beads, and that sweet Yiddish word:—"Pamiontke" (Souvenir), which he had not heard for eight years. He gave me an edition-de-luxe of his twelve books, which he had actually brought from America for Dr. Eliashev, the critic.

And so it came about that every day, for three weeks, we enjoyed long hours together, and we gave to one another, and stole from one another, the souls within us.

HE used to say of the shop: "How could a Jew place a little Psalm-book in the middle of the street?" He was envious. One could positively hear him swallowing the spittle of envy, when he saw such beautiful brunettes and blondes coming in every minute, bringing with them all the open-heartedness of their *decollete* blouses and their sapphire eyes, at which he used to go into a fine, lively fit. "A Jew has luck!" he would sigh, most heart-breakingly.

But, God of Abraham! now and again he used to sulk, in a way which one cannot describe in ten autobiographies. Not even a woman in child-birth is so fussy! One might certainly accuse him of having just heard that the three great authors, Mendele, Peretz and Sholom Aleichem were dead, and that he felt he was the only one who remained—an only literary son to a peevish, chosen people. So to indulge himself in what was forbidden! Listen to a story:—

THAT same Monday, he told me that he did not like the "Imperial Hotel." My brother Leon went with him, and they rented a beautiful room at a boarding-house. He stretched himself on the bed, in his shoes—and with corns big as father's!—measured out his full length, as in Sodom, and cried: "Oh, I cannot sleep here! I shall be suffocated!" He paid for the night he had not slept at the house, and left it. At a second boarding-house, the same story. Ultimately, he went back to the "Imperial." Next day, he moved into a bigger room. And, the day after, he moved into the "Russell Hotel"—one of the finest hotels in London. And, while there, he moved twice, with a great pile of luggage, tipping, right and left, all those who attended on him, like—not comparing them!—a millionaire of the "Joint Distribution Committee of America," to which, unfortunately, he belonged. On the sixth day, he said to me that he could not stay at the "Russell." It was too small for him. He wanted to move to the "Hotel Cecil." I cried out: "What are you saying? The 'Hotel Cecil'? Only millionaires, kings and ex-presidents stay there." Said he: "I must do this, for the sake of my work." I went off to the "Cecil" with him, and booked a room. There, too, he removed to a still bigger room, in which who knows how many kings and princesses on foot had already slept. If, just fancy, there had been dust in that room, it would have been worth thousands in gold and platinum meltings.

The cheapest furs which the mice of the "Cecil" wear cost five hundred guineas each. It is time a legend of this kind was invented! To say nothing of the cats. . . . Is it a trifle—the "Hotel Cecil"!

(Continued on Page 22)

CLIPPED WISDOM

» » » »

"What has happened in Germany has convinced me more and more of the value of Zionism for the Jew. I am certainly no nationalist, and I look forward to the time when all national boundaries will be eliminated. But it is unfair to ask the Jew to suffer now, and for years to come, as the first step to the attainment of the ideal. Because I would not want the Jew to surrender his heritage and his customs—both of which are too rich; because I would want the Jew to remain faithful to his past and to history, I realize that a homeland becomes more and more essential. As long as there will be reverses and calamities in this world, so long will the Jew be made to suffer. If he is to avoid, in the future, what has happened in Germany, he should have a home of his own, where, amidst those of his own kind, he can peacefully give out to the world all the wealth and richness that is within his blood."

—Thomas Mann

* * *

I would ask the Jew with all his ability and his wealth and admiration of power, with all the genius he shows when he enters an alien land and becomes a powerful factor in its welfare, or its domination, I would ask him, I say, personally to consider whether in just plain fairness to nations that want to be themselves, that don't care to be dominated by a church or race or theory of life, and are not, in short, as clever as he is, why he shouldn't step up before the peoples of the world and ask for just such a territory in which to develop a nation of his own and with which he could deal on the basis of his own genius in all lines. With the Jews nationally so placed, we could deal, just as they could deal with every other nation in the world. And by degrees all should benefit from their very ability to organize and construct. What I cannot understand is their present objection to doing so. But this may be the result of their scattering in historic times, and it may, for all we know, be presently overcome by the Jew himself.

—Theodore Dreiser

* * *

Only in the union of all Jews all over the world in a national unit capable of representing Jewry and sitting at Geneva along with the fifty-two nations—as the fifty-third nation, in fact—can any solution be reached. This must and will be done. Then and then only will the Jews find it unnecessary to resort to begging as it did at the League meeting when the Minister of Holland spoke for them, as a human necessity.

—Emil Ludwig

* * *

My advice is to forget Hitler and Naziism and treat these things with the contempt and the derision which they brought on themselves and concentrate instead on the regeneration of the Jews. Make each in his or her own way assist in the effort of establishing Jewry in its national home, there to build up again the greatness, progress and dignity of a never-dying people whose unforgivable crime, in the eyes of a stupid world, appears to be that two thousand years ago, a fanatical community crucified one of their own people because they accused him of being an agitator. The Jews have suffered a million indignities for this act and probably will suffer more, but in the long run they will come back again into

the light of the sun. God does not desert His people so long as they strive to deserve His trust.

—Ralph D. Blumenfeld

* * *

I say definitely there is among the Jews a sense of their historic continuity throughout their dispersal and they do form a racial minority which deserves the same treatment everywhere as all other minorities in all countries. What is that treatment? Above all, equal rights of citizenship and fair treatment as loyal citizens of the nation to which they have been attached.

In view of the attention this question is attracting throughout the world, the people of England are reading what Chancellor Hitler has written on the subject in his famous book and are trying to understand the German viewpoint. What we read quite frankly makes us nervous.

—William Ormsby-Gore

* * *

It is clear that the easier we make it for Hitler to drive the Jews out from Germany, the greater will be the temptation for Hitlers in other countries to do likewise. Why not? Once started, the League will be there to offer its good services. Jewish organizations will be on hand to raise funds and to finance the expulsion. It can all be done in such a nice, quiet and orderly fashion. Why hesitate?

This mass expulsion from Germany promises to be the best organized and most scientific Flight in our history, thanks to the intervention of the League and to the expert schnorrer-diplomacy of our own leaders. It will undoubtedly be hailed as an irrefutable precedent by all the expulsionist agitators of the future . . . Perhaps it is not too late for the League, now that Germany has withdrawn, to reopen the minority rights question which was side-tracked at Germany's insistence and to include in the new resolutions the critical clause which Germany vetoed. This would be a truly epochal achievement for the League, one worthy of its high purposes and one which might give a new turn to the political fortunes of the Jews in Europe.

—Abba Hillel Silver

* * *

You speak so much of heroism, but you have in mind the heroism of the soldier. We too know a heroism—of work, of character, of a person who does not submit, who is true to his ideas. You speak so much of the timidity of your opponents, and we promise you, that your persecutions will harden us; your hatred will mature us, your fight will strengthen our fighting power. We are not free of guilt in our fate; we committed many errors, the most grievous of which was our softness and patience. Thanks to the lesson which you have taught us, we shall overcome our failings. And that is your accomplishment.

—Ernst Toller, German dramatist, in an open letter to Paul Joseph Goebbels, Hitler's Minister of Propaganda and Enlightenment.

THE INSTITUTE OF JEWISH STUDIES FOR ADULTS

THE Brooklyn Jewish Center has achieved an enviable reputation in the field of Jewish education for the youth. Our Academy and our Hebrew School have been acclaimed by leading educators for the high standing they achieved in bringing Jewish knowledge to our children.

The thought has now come vividly home to us that important as is the child, the adult, too, dare not be neglected. In Jewish life of old, not only the child but the grown-up too made the study of the Torah an integral part of his life.

It is in response to this need that we have now organized the newest chain in the link of the Center's educational endeavors—the Institute of Jewish Studies for Adults. Here, men and women may come once or twice a week, and under the guidance of well-fitted instructors, become acquainted with some of the spiritual treasures of our people. For this season, courses will be given in Elementary, Intermediate and Conversational Hebrew; Jewish History, Jewish Religion, the English Bible as Literature, the History of Jewish Literature, the History of Zionism, and Contemporary Jewish Life and Problems.

We are proud to announce that the University of the State of New York, which is the Department of Education of our State, has officially recognized our Institute of Jewish Studies as an institution of higher Jewish learning. Public School teachers, taking these courses, may present them for "Alertness Credit" before the Board of Superintendents in our City Board of Education.

A detailed Prospectus of the Institute has just been published, in which is given a full account of all the subjects offered, the faculty, the hours of instruction and much other information.

IT is hoped that this Institute will be the beginning of a real Jewish College, sponsored by our Center, which shall be able to enroll hundreds of men and women desirous of becoming familiar with the teachings of Jewish life and ideals.

Because of the academic character of the work to be done, all students must enroll at the beginning of the term's work. No new students, unless in exceptional cases, will be admitted after the term's work has commenced.

Registration cards may be had at the Center, and those interested are asked to enroll as early as possible. The Institute is open to all men and women of our community.

The first convocation or meeting of all registrants in the various courses will be held on Tuesday evening, October 31st, at 8:15 o'clock.

An outline of the courses follow:

Elementary Hebrew—Reading, writing, elementary grammar, translation of simple phrases; familiarity with contents and arrangement of Prayer Book.

Intermediate Hebrew—Translation of selected chapters of prophets Isaiah, Jeremiah, Amos and Micah. Prerequisite: Previous instruction in Hebrew translation.

Conversational Hebrew—Designed especially for those

who want to learn to converse in Hebrew. Modern conversational method used. No previous knowledge of Hebrew, outside of reading and writing required.

Jewish History—The history of the Second Commonwealth, from Destruction of Temple of Babylonians 586 B. C. E. to Destruction of Temple by Romans, 70 A. C. E. Influence of Babylonian and Persian cultures. Struggle with Samaritans. The Great Synagogue. The Redaction of the Bible. The clash with Hellenism. The Maccabean Period. The sovereignty of Rome. The dispersion. Text Book: "Outline of Jewish Knowledge" by Drs. Benderly and Goldberg—Vol. III.

Jewish Religion—An analysis of Jewish religious customs, ceremonials, rituals. History of their origin, growth and development. Interpretations of ancient and medieval sages. Modern historical and critical viewpoints. Psychological analysis of religious principles and dogmas. The uniqueness of Judaism.

Text Book: "The Jewish Religion" by M. Friedlander.

History of Jewish Literature—From the Bible to modern days. The Bible, Septuagint, Apocrypha, Hellenistic Literature, Talmud, Midrash, Responsa literature, Philosophic literature. The Paytonim or liturgical poets. The Golden Period of Spain, the rise of the modern Haskalah. Renaissance in modern Palestine.

Text Books: Israel Abraham's "Outline of Jewish Literature", and B. Halper's "Anthology of Post Biblical Hebrew Literature."

The Bible As Literature—A study of the Bible in the English text as a work of literature. What the Bible is; its literary origin and history; the most important versions and translations of the Bible; a study of literary forms represented in the Bible; the literary qualities of the Prophets, the Wisdom Literature; the poetry of the Psalms. Reading of selected portions of the Bible.

Text Book: R. G. Moulton's "The Literary Study of the Bible".

History of Zionism—A comprehensive study of the history of Zionism from earliest times to present day. Nationalism in the Bible. The Messiah belief in its relation to Palestine. The influence of the modern Haskalah or literary renaissance. Pre-Herzl Zionist endeavors. The work of Herzl. Achad Ha Am and his influence. The Balfour Declaration. Different groups in Zionism, their philosophies and programs. Modern tendencies in Zionism. The outlook for the future.

Text Book: Richard Gottheil's "Zionism".

Contemporary Jewish Life—A study of the major Jewish movements in the present time, particularly their effect on Jews and Judaism in the various parts of the world. A review of current Jewish events and the problems they present. A panoramic view of Jewish life today in many lands. The different groups in religious life and their underlying philosophies. The revival of anti-Semitism and the various organizations and their programs in combating anti-Semitism. The problem of minority rights as they affect Jews in various lands.

No particular text book used, but guided readings will be assigned on these various topics.

» » » IN THE CENTER « « «

EDGAR ANSEL MOWRER TO SPEAK AT CENTER FORUM NOVEMBER 6th

*Famous American Newspaperman to deliver only
Brooklyn Address at Center*

AT our Forum on Monday evening, November 6th, we shall be privileged to listen to an address on "Germany Sets the Clock Back" by Edgar Ansel Mowrer, until recently the Berlin correspondent of the Chicago Daily News.

Mr. Mowrer recently returned from Berlin following the demand made by the German Government that he leave Germany because the government could no longer guarantee his personal safety. He incurred the enmity of the Hitler Government for his articles describing the true conditions in that country, and particularly for his 1932 Pulitzer prize book "Germany Sets the Clock Back". Mr. Mowrer was the chairman of the Foreign Press Association of Berlin. Last April the Hitler Government threatened to invoke the social boycott against all foreign correspondents unless they deposed Mr. Mowrer as their leader. The newspaper correspondents, however, by a vote of 60 to 7 refused to accept Mr. Mowrer's resignation. Several months ago the Nazis arrested Dr. Paul Goldman, an elderly German Jew, for years the Berlin correspondent of "The Neue Freie Press", charged with "high treason". Mr. Mowrer came forward and offered to the Nazis his resignation as chairman of the press association in return for the release of Goldman.

SCOTT NEARING TO GIVE COURSE OF
LECTURES ON WEDNESDAY EVENINGS

Professor Scott Nearing, author on economic and social problems, formerly Dean of the College of Arts and Sciences, Toledo University, will deliver a course of lectures on Wednesday evenings during the month of November.

The subject of the course will be: "What Is Happening in the World Today and Why?" The first lecture on Wednesday evening, November 1st will be on the subject "Conditions in the United States—the N.R.A." This will be followed by a lecture on November 8th on the subject of Russia. "Can We Escape Fascism?" will be the course of Prof. Nearing's lecture on the 15th. The course will be continued on Wednesday evening, November 22nd, and concluded on November 29th.

Admission to the course will be 25 cents to Center members per lecture and 50 cents to non-members.

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THE SABBATH

Kindling of Candles at 4:42 P. M.

Friday Evening Services at 5:00 P. M.

Sabbath Morning Services (Parsha Lech Lecho) will commence at 8:45 o'clock. Rabbi Levinthal will preach on the Weekly Portion of the Law.



Edgar
Ansel
Mowrer

The proposition was accepted and the "serious" charge of "high treason" against Goldman was quashed.

The lecture at our Forum will be Mr. Mowrer's only public appearance in Brooklyn. In order to make it possible for the Center to arrange for Mr. Mowrer to lecture at the Center, the committee has decided that the admission charge shall be 25 cents to members of the Center upon presentation of their 1933 membership cards. Friends of members and all others will be charged an admission fee of 50 cents.

Members of the Center and their friends are urged to come and listen to the interesting address by this courageous and valiant fighter for the truth.

LATE FRIDAY NIGHT SERVICES TO BE
RESUMED THIS FRIDAY NIGHT

This Friday night, October 27th, at 8:30 o'clock promptly, we shall resume this season's Late Friday Night Lecture and Musical Services.

Rabbi Levinthal regards it as a privilege to be able to announce as our guest speaker for this opening service, Morris Rothenberg, Esq., the President of the Zionist Organization of America, who has recently returned from Prague where he played an important part at the recent Zionist Congress. Mr. Rothenberg will speak to us on the interesting subject: "The Last Zionist Congress—An Appraisal of Its Achievements."

Mr. Rothenberg needs no introduction to the Jews of our community. He is one of the outstanding Zionist thinkers and workers in America. We trust that a large gathering of Center members and their families will attend to welcome and to listen to our guest.

Congregational singing will be led by our cantor, Rev. Samuel Kantor.

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DAILY SERVICES

Morning Services at 7:00 and 7:30 o'clock.

Mincha at 5:00 P. M.

TID BITS

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By J. G.

EMIL LUDWIG, upon his arrival in this country, stated that the murder of Rathenau brought him back to Judaism while the advent of Hitler converted him to Zionism. Similarly, the Dreyfus Case was responsible for Herzl's and Nordau's return to the Jewish fold in the years gone by. It is remarkable what price a people must pay for the return of their intellectuals.

THE late Cantor Joseph Rosenblatt made his last public appearance in this country at the installation of the Brooklyn Jewish Ministers Association held at the Brooklyn Jewish Center several months ago. He had just sung several numbers and stood backstage sucking a lemon drop. A local cantor, a singer of less renown, who was about to go on, stepped up to Rosenblatt and asked him for a lemon drop, pleading a dry throat. "Yossele" gave it to him. The local singer then went on the stage and proved an immediate hit with his first number. When the applause of the audience reached Rosenblatt in the wings, he turned to those nearby. "Nu," he said with a smile, "he sings good with my lemon drops, no?"

MOSS HART'S lampoon on the British royal family in his latest success "As Thousands Cheer" may lead to the Ambassador asking our President to expunge that portion of the play, according to Broadway columnists. Great Britain does not permit anyone to poke fun at the royal household. This affects not only living royalty but goes back through all generations.

A BASLE medical man, Dr. Lukatchevsky, who is not a Jew, wrote an ironic letter to the "Nazionalzeitung" of that city. He pretends that "since the Jewish spirit is to be destroyed in every branch of life," he is going to instruct "consistent anti-Semites what they must avoid when they are ill." A Nazi who suffers from heart disease must not use digitalin, because it was the Jew, Ludwig Traube, who discovered its medicinal effect. Typhus must not be treated on modern lines or the patient will be taking advantage of the discoveries of the Jews, Vidal and Weil. He must not use insulin for diabetes, because the research work of the Jew, Minkovsky, led up to the discovery of it. He must not use pyramidon, invented by the Jew, Spiro, or antipyrin, invented by Eillege, for headache. In case of convulsions chloral hydrate must not be used, because the Jew, Oscar Liebreich, discovered it. There must, of course, be no use of Freudian discoveries.

In fine, the good anti-Semitic doctor is warned that he must avoid all drugs and treatments based upon the discoveries of "the Nobel-Prize winners, Volitzer, Barangay, and Otto Warburg; the dermatologists Jahassohn, Bruno Block, and Unna; the neurologists, Mendl, Oppenheim, Kronecker and Benedikt; the lung specialist, Faenkel, the surgeon Israel, the anatomist, Henle, etc., etc." That is pretty heavy, but a good Nazi ought to ignore discoveries of Jews of all countries as well as Germany, and, in fact, the discoveries of all rationalist, pacifist, humanitarian, and other degenerate scientists. It is a neat rejoinder to the Nazi contempt of the Jews.

FOR the benefit of the Hitlerites in this country, here is a partial list of the Jewish stars who have invaded the American theatre: Al Jolson, George Jessel, Ben Bernie, Phil Baker, Lou Holtz, George Price, Edward G. Robinson, Weber and Fields, David Warfield, Ed Wynne, George McKay, Jack Pearl, Gene and Willie Howard, Herman Timberg, Gus Edwards, Al Shean, Four Marx Brothers, George Sidney, Joseph Schildkraut, Charles Judels, Robert Warwick, Bert Lahr, Harry Richman, Jack Benny, Ted Lewis, Milton Berle, Harry Hershfield and, Hit er says, Charlie Chaplin. And among the prominent women of the stage who are Jewish: Francine Larmore, Sophie Tucker, Fannie Brice, Lillian Roth, Libby Holman, Belle Baker, Frances Arms, Gracie Allen, Nazimova and Bertha Kalich.

In these days of successful satires on Broadway, it may be of interest to know of the existence of The Matate (The Broom) Theatrical Company of Palestine, now celebrating its fifth anniversary. Since this theatre's inception its main aim has been to present political and social satires, to create productions reflecting critically, but impartially, social phenomena in Palestine.

Last Sunday Samuel Rottenberg officially relinquished his arduous duties as the head of the Kashruth movement so that he could enjoy a real holiday celebrating his sixtieth birthday.

If all the people Henry Seinfel approached at one time or another for this or that worthy cause were to attend the Testimonial Dinner to be tendered him, it would be necessary to have a larger ball room than the Center could provide.

Judge Sweedler relates this interesting bit of experience. A boy of about twelve years of age appeared as a witness in a case tried before him. Addressing himself to the boy, he said:

"You, of course, understand that you must tell the whole truth and nothing but the truth. Do you know what happens if you do not tell the truth?" "Yes, Judge" answered the lad "I pay only half fare."

Mr. Charles Perman complained at the last directors' meeting that the Membership Committee had not met in the past four months. "That accounts for the large number of members enrolled this month" someone retorted.

With the Mayoralty election soon out of the way, the Center will begin its own campaign for the election or reelection of officers, directors and trustees. How we wish we could enjoy the same mad scramble for office that we witness in the municipal campaign. There the men seek the office; here the offices seek the men!

The Sisterhood is hard at work again, under the driving force of Mrs. Phillip Brenner. Bridge Parties, meetings, Oneg Shabbos gatherings, Theatre Parties, Bazaar, etc.—enough to keep more than one Sisterhood busy.

FIRST MEETING OF ALL STUDENTS OF INSTITUTE OF JEWISH STUDIES for ADULTS

The opening convocation of the newly organized Institute of Jewish Studies for Adults will take place this Tuesday evening, October 31, promptly at 8:15 o'clock. All men and women who have registered or who intend to register for any of the courses should please attend this opening session.

Rabbi Levinthal will welcome the registrants and also outline the work that is to be pursued. The members of the faculty will be presented and the groups arranged for the work that is to follow immediately.

* * *

CENTER CONTRIBUTES \$2,183.72 FOR GERMAN JEWISH RELIEF

As a result of the appeal made by Rabbi Levinthal at the services in our Center Synagogue last Shabuoth, in behalf of the Jewish sufferers of the Nazi terror, the sum of \$2,183.72 has already been received by the Rabbi in cash, and distributed by him to the various agencies working in behalf of the German Jews. There is still some pledged money outstanding, and Rabbi Levinthal will be grateful to all who will send in the amount pledged as soon as possible.

The following amounts were sent to the various agencies:

League of Defense for Jewish Rights	\$75.00
American Jewish Committee	75.00
National Conference of Jews and Christians	50.00
American Jewish Academy, Research Fellowship	
Fund for German Jewish Scholars	50.00
Of the balance:	
50% to Joint Distribution Committee	958.50
40% to Hias	770.00
10% to American Jewish Congress	192.50
Expenses	12.72
Total	\$2,183.72

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KOL NIDRE APPEAL NETS \$7,500 FOR CENTER

In response to an eloquent plea for support of the work done by our Center which Rabbi Levinthal made at the Kol Nidre services in our Synagogue, the members donated close to \$7,500.00. The responses came in varying amounts from \$500.00 to \$10.00. The Rabbi as well as the officers hope that many of those who did not worship with us during the High Holy Days will also contribute to this New Year's Offering and add their names to the list now at hand.

In the next issue of our Review we hope to publish the names of all the Donors who have responded to this appeal.

* * *

BON VOYAGE

Best wishes for a Bon Voyage are extended to Mrs. Leib Lurie, Mrs. Levi Rokeach and to Dr. and Mrs. Aaron Rokeach who sailed on the S. S. Vulcania on October 21, for a two months' trip to Palestine.

* * *

PERSONAL

Best wishes for a speedy and complete recovery are extended to Dr. R. Finkelstein who is recuperating from his recent illness.

JUNIOR LEAGUE

Boys, 18 to 21, and girls, 16 to 18, whose parents are Center members, are invited to join the Junior League which meets alternate Thursday evenings at nine o'clock. The group, under the direction of Mr. Harry Bluestone, is drawing up a schedule of activities which promises to be of genuine interest to all members, and which will be all-inclusive in its makeup. Self-expression and maximum member participation will be the foundation of the program for the year, and the officers and committee chairmen are exerting every effort to make all meetings highly interesting as well as informative.

Social get-togethers are being planned and a reception or two for friends of members will also be held. While membership is limited to Center members only, ample leeway has been made for the members to invite their friends to periodic open meetings and affairs social in nature.

The next issue of the Review will give a complete and comprehensive outline of activities planned for the year as well as the list of new officers of the administration and new committees. The first meeting of the Junior League was held on Thursday night, October 26th.

* * *

JUNIOR BOYS

The Junior Boys Club held its opening meeting at the Center on Saturday night, October 14th, and the members present immediately set to work and elected a new staff of officers and committee chairmen for the new year. Judging from the enthusiasm displayed at this meeting we may well look forward to a year replete with accomplishments. Many new members enrolled in the club and almost all of the old ones were present to welcome them. Mr. Harry Bluestone has taken over leadership of this group once again. After elections, appointments and congratulations were over, the group held an informal discussion on good and welfare of the club. Many suggestions were offered and all will be followed out because of their usefulness. Everyone present felt that this year ought to become the most successful one in the history of the club, and every member pledged his utmost in work and interest.

The tentative plans for the coming year include at least six debates on some current Jewish problem, two of which will be with the Junior Girls Club. A series of discussions will be held on outstanding Jewish personalities and events in history and also a series on Palestine, past and present. Arrangements have been made to hold monthly joint meetings with the Girls Club on the following occasions: Thanksgiving, Chanukah, Chaimisho Osor B'Shevat, Lincoln's and Washington's Birthdays, Purim, Passover, Lag B'Omer and Shevouth.

The Junior Boys meet every Saturday night at the Center at eight o'clock. All children of Center members only, 13 to 15 years, may join. It would be best for all who are not yet enrolled as members to apply for admission immediately. A willingness to be of service to the club and the Center are the only requirements for admission. The Membership Committee is ready to welcome all boys who wish to join and become part of the group. Their greatest desire is to have every boy enroll because of the immeasurable good he will derive through his associations at the Center.

CENTER ACADEMY PARENTS PLANNING CULTURAL PROGRAM

The cultural program of the Parent-Teachers Association of the Center Academy for its monthly meetings this year is an interesting one. Several are on Jewish topics designed to give to the parents the background which motivates the spirit of the school. There will be a lecture recital on Jewish folk songs by Mrs. Sarah Schack and the radio star, Miss Eva Miller; an evening of Jewish legend; a talk on Jewish Life in China by Mme. P. V. Metzelthin; How They Celebrate Holidays in Palestine by Goldie Meyerson; the Poetry of Jewish Life by Rabbi Levinthal. There is also planned a talk on Current Events for Children, Character Building, What Schools Can Do for Peace.

As a side excursion a group of parents are going on an art pilgrimage to the Brooklyn Museum, the Metropolitan Museum, and the Museum of Modern Art with the art director of the Center Academy, Mr. Marcus Rothkowitz, as lecturer and guide.

SISTERHOOD ACTIVITIES

The Sisterhood has embarked upon an ambitious program of activities for the coming season, in which it is hoped that all women of the Center will cooperate. Inspired by Mrs. Phillip Brenner, the President, the chairmen of the various committees are hard at work planning several functions for the season.

The first event will be the Bridge Party arranged for next Sunday evening, October 29th. The program will include a Fashion Show arranged through the courtesy of Kestenbaum's Dress Shop of 341 Eastern Parkway. There will be prizes awarded to the players. Mrs. Irene Pollack is the chairman in charge of the Bridge Party.

Under the leadership of Mesdames Joseph Horowitz and I. Levingson, as co-chairmen, a Theatre Party will take place at the Rolland Theatre on Thursday evening, December 7th. A new play will be presented. Tickets are sold at reasonable prices. Members of the Center are urged to please secure tickets for themselves and their friends.

The Sisterhood is planning to reorganize the Oneg Shabbos Group which will meet on Saturday afternoons. Mrs. Joseph Horowitz has accepted the chairmanship of the committee in charge of these gatherings. Further details will be announced later.

The opening date of the Annual Bazaar has been changed to Saturday evening, January 27th. The Bazaar will be continued up to and including Thursday evening, February 1st, 1934.

CENTER RESTAURANT

The Restaurant of the Center will continue to serve regular dinners on Sundays and legal holidays from 12 noon to 10 P. M. On week nights cold meals will be served as heretofore.

Members of the Center who wish to have excellent dinners are urged to arrange to bring their families to the Restaurant of our institution.

The Catering Department, under the management of the well known caterers, Kotimsky and Tuchman, will be pleased to furnish prices for any dinners you may be planning to arrange during the season. Their thirty years' experience in this line have given them the reputation as the best caterers in our Borough.

HIGH CLASS ELEVATOR APARTMENTS

— FOR FENT —

Finest Residential Section — Reasonable Rent

959 PARK PLACE

(Bet. Brooklyn & New York Aves.)

3 Rooms—5 Rooms (2 Baths)
and 6 Rooms (3 Baths)

985 PARK PLACE

(Corner Brooklyn Avenue)

6 Room Corner Apartment
(with 3 Baths)

Suitable for Physician

PRIVATE CEMETERY PLOTS

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— on the —

Brooklyn Jewish Center

Subdivision of the old Montefiore Cemetery
at Springfield, L. I.

*Splendid plots at prices below the market
value—Convenient terms of payment.*

For further details communicate with
the Center office

PERPETUATE THE MEMORY OF YOUR BELOVED DEPARTED ONES

By Erecting A

MEMORIAL TABLET

— in the —

CENTER SYNAGOGUE

NEW MEMBERS

The following have applied for membership in the Brooklyn Jewish Center:

Abrams, Rubin
Unmarried
Accountant
Residence—618 Ashford Street
Business—1515 Bedford Avenue
Proposed by Irving Kellner

Apter, Albert
Unmarried
Silk
Residence—1030 Carroll Street
Business—1441 Broadway, N. Y.
Proposed by Max H. Levine

Bank, Murray R.
Unmarried
Teacher
Residence—763 Eastern Parkway
Business—Bushwick Avenue
Proposed by Robert J. Bank

Banker, Edward A.
Married
Furniture
Residence—789 St. Marks Avenue
Business—Asbury Park, N. J.
Proposed By Max Spiegel

Bruckner, Charles
Unmarried
Mgr. Auto Club
Residence—290 Empire Boulevard
Business—317 Flatbush Avenue
Proposed by David Nemerov

Cohen, Irving L.
Married
Principal, Elementary School
Residence—392 New York Avenue
Business—222nd Street and 92nd Avenue,
Queens Village, N.Y.
Proposed by Hyman Aaron and Max Lovett

Cohen, Jacob L.
Widower
Residence—8409 Talbot Street
Proposed by Henry Seinfel

Cominsky, Miss Roberta R.
Residence—1196 Eastern Parkway

Condon, Harry I.
Married
Comptroller
Residence—284 Eastern Parkway
Business—11 East 36th Street, N.Y.
Proposed by Hon. Emanuel Greenberg.

Cooper, Herman E.
Married
Attorney
Residence—717 Howard Avenue
Business—220 Broadway, N. Y.
Proposed by Hyman L. Brainson

Danziger, Milton
Married
Residence—1556 Carroll Street
Business—105 Madison Avenue, N.Y.
Proposed by Aaron Lewis

Deitz, M.
Married
Clothing Manufacturer
Residence—277 Eastern Parkway
Business—826 Broadway, N. Y.
Proposed by S. P. Goldberg and Samuel Stark

Feiner, Malcolm
Unmarried
Underwear
Residence—1038—83rd Street
Business—14 East 32nd Street
Proposed by Maurice M. Kruse

Feldman, Albert D.
Unmarried
Law Student
1810 Avenue J
Proposed by George Friedwald

Goldberg, J. Joshua
Unmarried
Lawyer
Residence—763 Eastern Parkway
Business—110 West 40th Street, N.Y.
Proposed by M. Mendel Schachne

Goldsmith, Hyman
Unmarried
Contracting
Residence—589 Flatbush Avenue
Business—285 Madison Avenue, N.Y.

Goldstone, Sydney
Unmarried
Architect
Residence—1363 East 29th Street
Business—285 Madison Avenue, N.Y.
Proposed by David Tannenbaum

Gottlieb, Miss Frances
Teacher
Residence—875 Nostrand Avenue

Green, Dr. Samuel W.
Married
Physician
Residence—789 St. Marks Avenue
Business—11 Schermerhorn Street
Proposed by Dr. S. J. Bernstein

Greenbaum, Charles I.
Unmarried
Sales Agent
Residence—767 Eastern Parkway
Business—370 Lexington Avenue, N. Y.
Proposed by Mrs. Minnie Etra and B. L. Spiegel

Gulkis, Julius
Married
Residence—1030 Park Place

Hershenov, Joseph
Unmarried
Cotton Goods
Residence—456 Crown Street
Business—527—40th Street, Union City, N. J.
Proposed by L. H. Schlesinger

(Continued on Page 19)

- Horowitz, Dr. Joseph
Married
Physician
Residence—1011 President Street
Business—1011 President Street
Proposed by Hyman Aaron and Max Lovett
- Horowitz, Dr. Nathan A.
Married
Physician
Residence—886 Saratoga Avenue
Business—886 Saratoga Avenue
Proposed by Dr. Bernard Greenberg
- Kaplan, Saul
Unmarried
Lawyer
Residence—818 Linden Boulevard
Business—299 Broadway, N.Y.
Proposed by William I. Siegel
- Kasnowitz, Sydney
Married
Accountant
Residence—1762 Union Street
Proposed by Max Zankel
- Katz, Abraham
Married
Doll Manufacturing
Residence—843 Linden Boulevard
Business—273 Van Sinderen Avenue
Proposed by S. H. Goldberg
- Katz, Dr. Harry
Married
Dentist
Residence—431 Sterling Street
Business—501 Powell Street
Proposed by Samuel Bernstein
- Katz, Louis E.
Married
Silk Converters
Residence—1030 Park Place
Business—389 Fifth Avenue, N. Y.
Proposed by Rabbi Levinthal and A. Margolin
- Katz, S. M.
Married
Interior Decorator
Residence—1254 Union Street
Business—120 East 59th Street
Proposed by Akiba Margolin
- Kean, Buck
Unmarried
Real Estate
Residence—947 Montgomery Street
Business—475 Fifth Avenue
Proposed by Dr. Louis Herschman
- Larkin, Edward
Married
Lawyer
Residence—881 Saratoga Avenue
Business—381 Livonia Avenue
Proposed by Dr. Nathan A. Horowitz
- Lemler, Dr. M. R.
Married
Dentist
Residence—1173 St. Johns Place
Business—1173 St. Johns Place
Proposed by J. A. Fortunoff, Samuel Seeger and Albert Witty
- Levenson, James Harte
Lawyer
Unmarried
Residence—485 Empire Boulevard
Business—521 Fifth Avenue, N. Y.
Proposed by William I. Siegel
- Margolis, Morris
Unmarried
Chemist
Residence—64 East 95th Street
Business—Municipal Building
- Miller, A.
Unmarried
Laundry
Residence—28 Osborn Street
Business—199 Bogart Street
Proposed by Harry Alpert
- Miller, Louis
Married
Shirts
Residence—585 Montgomery Street
Business—1133 Broadway, N.Y.
Proposed by William Grover and Samuel A. Seeger
- Nemerov, Harry
Unmarried
Accountant
Residence—242 East 51st Street
Business—225 Broadway, N.Y.
Proposed by David Nemerov
- Oberleder, William
Unmarried
Silks
Residence—244 East 21st Street
Business—1441 Broadway, N. Y.
Proposed by M. Levinson, Louis Miller and A. Witty
- Payson, J. J.
Married
Yarns
Residence—1016 Carroll Street
Business—22 West 19th Street, N.Y.
- Prever, Jacob
Unmarried
Pharmacy
Residence—689 Montgomery Street
Business—314 Kingston Avenue
Proposed by Bernard Bregstein
- Reibstein, Dr. Harry B.
Unmarried
Physician
Residence—1263 Eastern Parkway
Business—1263 Eastern Parkway
Proposed by William B. Grover and Albert Witty
- Rosenberg, William
Unmarried
Broker
Residence—42 Van Buren Street
Business—63 Wall Street, N. Y.
Proposed by Abbot A. Weisbard
- Rosenfeld, Isidor B.
Married
Cotton Converter
Residence—544 Crown Street
Business—729 Broadway, N. Y.
Proposed by Frank Levey

(Continued on Page 20)

Rothkopf, Morris
 Married
 Mercantile
 Residence—704 Empire Boulevard
 Business—62 Orchard Street, N.Y.
Proposed by Rabbi I. H. Levinthal

Samuels, Samuel I.
 Unmarried
 Certified Public Accountant
 Residence—226 East 92nd Street
 Business—1133 Broadway, N. Y.
Proposed by Harry S. Samuels and David Nemerov

Schaeffer, Frank
 Married
 Lawyer
 Residence—724 Montgomery Street
 Business—1441 Broadway, N.Y.
Proposed by Dr. I. H. Levinthal

Schwartz, Miss Pauline
 Resident Buying
 Residence—996 Lincoln Place
 Business—1440 Broadway, N. Y.

Shanker, Norman
 Unmarried
 Sheet Steel
 Residence—717 Montgomery Street
 Business—517 West 28th Street
Proposed by Jack M. Blumberg and Dr. Louis Herschman

Silverman, Harry
 Unmarried
 Lawyer
 Residence—601 Crown Street
 Business—11 Broadway, N.Y.
Proposed by Julian Drexler

Shapiro, Herbert
 Unmarried
 Silks
 Residence—486 Eastern Parkway
 Business—512 Seventh Avenue, N. Y.
Proposed by Oscar Schleiff

Shapiro, Irving
 Unmarried
 Silks
 Residence—486 Eastern Parkway
 Business—512 Seventh Avenue, N. Y.
Proposed by Oscar Schleiff

Silver, Harold, J.
 Unmarried
 Cotton Goods
 Residence—1111 East 15th Street
 Business—56 Worth Street, N. Y.

The following have applied for reinstatement as members of the Center:

Garlick, Jacob
 Married
 Real Estate
 Residence—460 Crown Street

Horowitz, Samuel
 Married
 Residence—225 Eastern Parkway
 Business—1450 Broadway, N. Y.
Proposed by Hyman Aaron and Morris D. Wender

Katz, Herbert
 Unmarried
 Residence—361 Wyona Street
 Business—361 Wyona Street

Spielvogel, Harry
 Married
 Children's Wear
 Residence—571 Eastern Parkway
 Business—820 Nostrand Avenue
Proposed by A. Goldenberg

Stern, Miss Florence
 Neckwear
 Residence—221 East 91st Street
 Business—901 Broadway, N. Y.

Strausberg, Morris
 Unmarried
 Restaurant
 Residence—385 Crown Street
 Business—323 Washington Street
Proposed by Samuel Strausberg

Tager, I.
 Married
 Threads and Trimmings
 Residence—651 Crown Street
 Business 128 University Place, N. Y.
Proposed by Harold Lipsky

Teperson, Dr. Hyman I.
 Married
 Physician
 Residence—744 Eastern Parkway
 Business—744 Eastern Parkway
Proposed by M. M. Rutchik

Teperson, Joseph A.
 Unmarried
 Lawyer
 Residence—744 Eastern Parkway
 Business—2 Lafayette Street, N. Y.
Proposed by M. M. Rutchik

Wachtel, Barnet D.
 Unmarried
 Shoes
 Residence—345 Montgomery Street
 Business—754 Nostrand Avenue
Proposed by Harry Munzer

Wagman, Dr. William
 Unmarried
 Physician
 Residence—332 Rogers Avenue
Proposed by Albert Witty

Windwer, Dr. Charles
 Married
 Physician
 Residence—1492 Eastern Parkway
 Business—1492 Eastern Parkway
Proposed by Samuel Bernstein

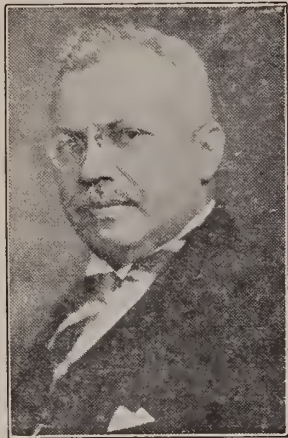
Madfes, Samuel
 Married
 Residence—41 Eastern Parkway

Schleiff, Sidney
 Unmarried
 Stocks and Bonds
 Residence—600 Eastern Parkway
 Business—1440 Broadway, N. Y.
Proposed by Oscar Schleiff

Silberberg, Louis
 Married
 Cotton Converters
 Residence—659 Ocean Avenue
 Business—55 Leonard Street, N. Y.
Proposed by Isidor Silberberg.

EMANUEL GREENBERG, Chairman Membership Committee

REACHES THE AGE OF 60



Samuel
Rottenberg

Samuel Rottenberg, Honorary President of the Center, celebrated his 60th birthday on Monday, October 23rd.

SAMUEL S. LEIBOWITZ, NOTED CRIMINAL ATTORNEY, TO SPEAK AT THE CENTER FORUM

The speaker at our Forum on Monday evening, November 13th, will be the well-known criminal lawyer, Mr. Samuel S. Leibowitz. He will speak on the subject "Why the Jury Says 'Not Guilty'".

Mr. Leibowitz is the subject of a book just written by Fred S. Pasley entitled "Not Guilty".

JUNIOR GIRLS CLUB "THE PEPS"

This group consists of daughters of Center members between the ages of 13 and 15, and meets under the leadership of Mrs. Miriam Abramson. The following plans have been made for the near future: 1. Hike; 2. Trip to the Jewish Theological Seminary; 3. Thanks-giving Party; 4. Theatre Party.

The group's programs include socials, discussions of current Jewish problems and current events. The officers of the club are as follows: President, Molly Metz; Vice President, Mildred Teitlebaum; Secretary, Doris Feinberg; Corresponding Secretary, Adele Rothkopf; Treasurer, Mildred Freedman.

INTERMEDIATE DRAMATIC GUILD

Under the leadership of Mrs. Abramson, an Intermediate Dramatic Guild is now being organized. This group will meet on Saturday evenings at 8 o'clock. Membership is open to children of Center members, boys and girls between the ages of 14 and 17 inclusive.

BOYS GROUP—16 to 18—NOW BEING ORGANIZED

Members of the Center who have sons between the ages of 16 and 18 inclusive are requested to have them join the new group which is being organized under the leadership of Mr. Bluestone. This group will hold its first get-together next Saturday evening, October 28th, at 7:30 o'clock.

TESTIMONIAL DINNER to Mr. HENRY SEINFEL

In appreciation of the devoted and untiring services rendered to the Center by Mr. Henry Seinfel, the Board of Governors at their last meeting decided to tender a Testimonial Dinner in his honor on Sunday evening, December 10th. Mr. Henry Seinfel, at the present time the First Vice President of the institution, has served the Center in many capacities, having held various offices, chairmanship of committees, and was the leading spirit in most of the important functions given by the Center.

Our ex-President, Mr. Isidor Fine, has accepted the chairmanship of the Dinner Committee, and is looking forward to the wholehearted cooperation of the entire Center membership in doing honor to one whom honor and appreciation is due.

CYRUS LEVINTHAL NEWLY APPOINTED CHAIRMAN OF THE AUXILIARY ACTIVITIES COMMITTEE

Our President, Mr. J. M. Schwartz, has appointed Mr. Cyrus Levinthal as chairman of the Committee on Auxiliary Activities, to fill the post left vacant by the untimely death of Mr. Max Leff.

YOUNG FOLKS LEAGUE MEETING, NOV. 2

An important meeting of the Young Folks League will be held next Thursday evening, November 2nd at 8:30.

BAR MITZVAH

Hearty congratulations and best wishes are extended to Dr. and Mrs. S. W. Green upon the Bar Mitzvah of their son, Mervin, which will take place at the Center on Saturday, October 28, 1933.

CONGRATULATIONS

Heartiest congratulations are extended to Mr. and Mrs. David Bilgore upon the engagement of their son, Mr. Aaron Lewis Bilgore, to Miss Violet Schlansky.

Mr. and Mrs. A. Milton Brown announce the arrival of a son, Bernard Warren, on October 7, 1933. Hearty congratulations!

THE ISSUES OF THE CAMPAIGN TO BE DISCUSSED AT OUR FORUM ON OCTOBER 30th

The Forum on Monday evening, October 30th, will be devoted to a discussion of the Issues of the Campaign by leading representatives of the Democratic, Fusion-Republican, Recovery and Socialist Parties. The following speakers will participate: Hon. Vincent Gilroy, for the Democratic Party; Mr. Bernard S. Deutsch, candidate for the Presidency of the Board of Aldermen, representing the Fusion Party; Mr. George V. McLaughlin, former Superintendent of Banks and Campaign Manager for McKee, representing the Recovery Party; and Mr. Charles Solomon, candidate for Mayor, representing the Socialist Party.

Admission to the symposium will be free to all members as well as non-members.

THE HOME BOY WHO MADE GOOD

(Continued from Page 7)

who remember, typical of the present Hart. He satirized the people who were immediately around him then, just as now he performs the same service for more exalted humanity.

At the same time that he worked at the Center he directed dramatic groups at the Brooklyn Y. M. H. A. and in Newark. These three jobs made him do a great deal of underground travelling, and it was especially during his trips from Brooklyn to New Jersey that he wrote most of "Once in a Lifetime."

This lampoon on Hollywood was written out of knowledge gathered from reading the movie fan magazines. Hart was, and is, a voracious reader of these organs, and acknowledges a debt of gratitude to them. They inspired many of his best bits of satire.

After he finished "Once in a Lifetime" he felt that the theme (talking pictures) was extremely topical and would arouse interest. He therefore made sixteen copies, and the literary agent, Frieda Fishbein, sent all of them to producers.

The scripts went out on a Wednesday. By Friday nearly all recipients showed interest in the piece. Hart, after he got over the shock of this success, gave his play to Sam H. Harris because this producer, saying that the play required rewriting, offered the collaboration of Kaufman, the man who has turned out only hits.

In rewriting the play Kaufman talked over the changes with Hart, Hart wrote them out and Kaufman revised them. In this simple manner the play progressed, but without a corresponding ease. Revisions after revisions were made up to the final night of the tryout,

SHOLOM ASCH

(Continued from Page 11)

I WILL make a confession of confessions: Whilst I was dragging myself about with him, his spendthrift ways influenced me. I began to fling money about, right and left, and agitate my little head after a multi-millionaire fashion.

If a poor Yiddish writer can do it, then surely I can! Until it came to this, that when, about that time, someone brought to me a terribly big diamond of sixty-five carats, I did not like to confess my poverty by refusing to buy it. I scraped together the money from the most dried-up and meagre sources, melted hundreds of gold ugly and half-beautiful articles, and bought the diamond.

Afterwards I began to love that diamond terribly. It warmed, kissed, stroked me, and melted my heart in those lonely hours when the Spirit of the Lord did not rest on me.

I found out, at the British Museum, through the assistance of the great Mineralogist, my friend Dr. Spencer, that it was an historical diamond, and had belonged to the Sultan of Turkey and the Shah of Persia, and that it actually was the famous "Tennant" diamond.

But, in reality, it belonged to me. We loved one another truly. To me it was the diamond eye of the "Golden Calf," when God did not appear.

Within two years, I sold it in real honesty to a far country, and made more than a hundred pounds profit out of it. And it was all because of the spendthrift!

But I must admit that the relations between Asch and myself did not continue the whole time to be amicable, clear and smooth.

and the funniest line in the piece was written in at the last moment.

"Once in a Lifetime" was not the first of Hart's plays to attract attention on Broadway. Before he wrote it another work, of a serious nature, had interested many producers, who, while they turned it down, asked to be given his next effort. After his success it was tried out at Southampton but did not reach Broadway.

"Face the Music" a satire on the New York City government, also entailed so much difficulty in its writing and production that Hart positively hated it. "As Thousands Cheer," however, went smoothly and well. He and Irving Berlin had talked about it in detail months before its actual composition, and outside of staying up a few nights during tryout performances to make hurried revisions, this piece left no aggravation in its wake.

Hart wrote a very clever skit for this production, which unfortunately was left out for politic reasons. "As Thousands Cheer" is a newspaper revue, containing skits based on news events. After the headline announced that Hitler was retiring to a Bavarian retreat for a rest, the skit showed Hitler and his aide on the way to the retreat, but travelling incognito under cover of long beards. Arriving in the hotel the owner took them for Jews, and they became the victims of all the indignities which Hitler's regime had brought on the Jewish German.

Hart still has a lively recollection of the Center and his work there. His admiration was particularly aroused, he said, by your Mr. Joseph Goldberg. He marvelled how a man could be so devoted to a cause as Mr. Goldberg was to the Brooklyn Jewish Center and the ideal it stands for.

ON one occasion, this incident took place:—

I was walking with him one night, alongside the Thames, feeling happy and gay. He told me that a tailor was making him a beautiful suit cheaply, because it just happened that he, the tailor, was reading his, Asch's, *Mary*, at that particular time.

I asked him: "Have you written a book called *Mary*?" Said he: "Have you not read *Mary*?" And, suddenly, he grew sulky, and we walked along a good distance, both of us puffed out with sulkiness, as if we were husband and wife. Neither of us uttered a single word. If he sulked, then I would be sulky too. Go and do what you like with him!

I left him, with a pain-filled, quiet "Good-night," and a casual hand-shake. To this day, my hand aches as a result of that light touch. Next morning we begged one another's pardon, and got photographed together. He went off to Poland. I gave him a little money and a lot of regards for my parents. The money he delivered honestly, the regards too, but a trifle tactlessly; thus, unwittingly, causing pain to my deeply-sensitive father.

At that time, I felt happy and creative. I only lacked something to coquette with. So I bought myself a large black hat, with a broad band, and a dome like that of a Russian church. In that hat, I looked like a born Doctor of Philosophy. And I gave it the name of "The Sholom Asch hat."

The dream of my youth to become a Doctor of Philosophy was realised in the form of a hat with an "attic."

GIRL SCOUT TROOP

The Girl Scout Troop has resumed its meetings and will continue to meet every Wednesday evening. Membership is open to all, children of Center members as well as non-members.

PERSONAL

Professor Maurice Finkelstein is the author of a recently published pamphlet entitled "The Dilemma of the Supreme Court—Is the N.R.A. Constitutional?", published by the John Day Pamphlets. An extract of this article appeared in The Nation.

UNVEILING

The members of the Center are invited to attend the unveiling of the monument in memory of Mr. Louis Ratner this Sunday afternoon, October 29th, at 2 o'clock, on the Brooklyn Jewish Center sub-division of the Montefiore Cemetery. No postponement in the event of rain.

ELECTION RETURNS, ENTERTAINMENT and DANCE—NOVEMBER 7th

The Social Committee is arranging an Election Night affair for Tuesday evening, November 7th. The program will include Election Returns, Dancing and Entertainment.

Special tables will be reserved for those desiring refreshments and collations. Admission to the affair will be fifty cents.

Arrange to spend Election Night at the Center. This will be the season's first social gathering and all members and their friends are cordially invited.

ELECTION DAY SCHEDULE

The usual Holiday schedule will prevail in our Gymnasium and Baths on Tuesday, November 7th (Election Day). The department will be open for men from 10 to 2 and for children from 2 to 4.

The Center Restaurant will serve meals from 12 noon to 9 P. M.

THE GYM IS AT YOUR DISPOSAL

The Physical Training Committee, headed by Mr. David B. Kaminsky, extends to all Center members—new as well as old—a cordial invitation to take full advantage of the wonderful facilities of our Gymnasium and Bath Department.

The schedule is so arranged that every member of the family—young and old—can make use of these healthful and invigorating activities. Send or call for the Gymnasium schedule and make it a habit to come as often as your time will permit. The department is in charge of expert instructors who are always at your disposal. In addition we have experienced masseurs and masseuses for bath treatments at most reasonable charges.

For your health's sake, join our Gym!

The JEWISH MEMORIAL CHAPEL

"Brooklyn's Most Beautiful Funeral Home"

MISIKOFF BROS.

Funeral Directors

Members of the Brooklyn Jewish Center

DIGNIFIED SERVICE—FROM HOME OR CHAPEL

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BROOKLYN, N. Y.

Telephone: PResident 3-4100

The Brooklyn Jewish Center

Would like to number among its members more of such Jewish ladies and gentlemen who have built, and kept in enviable progress, the beautiful and communally useful institution that is noted throughout the United States.

Aside from its spiritual and educational advantages the Brooklyn Jewish Center provides unrivalled gymnasium facilities for both men and women, a forum to which the most celebrated speakers in the world are drawn, and social activities for members of all ages.

The membership fees are comparatively small.

The Secretary will be glad to forward all information desired.



667 Eastern Parkway

Brooklyn, N. Y.